Henry Richardson

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THE MYSTERIE OF INIQVITY,

YET WORKING

In the Kingdomes of England, Scotland, *and* Ireland, *for the destruction of Religion truly Protestant.*

DISCOVERED,

As by other grounds apparant and probable, so especially by the late Cessation in Ireland, no way so likely to be ballanced, as by a firme Union of England and Scotland, in the late solemne Covenant, and a religious pursuance of it.

ZEPH. 3. 4. 5.

Her Princes within her are roaring lions; her Iudges are evening wolves, they gnaw not the bones till the morrow.

4 *Her Prophets are light and treacherous persons: her Priests have polluted the sanctuary, they have done violence to the law.*

5 *The just Lord is in the midst thereof: he will not doe iniquity: every morning doth he bring his judgement to light, he faileth not, but the unjust knoweth no shame.*

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THE MYSTERIE OF INIQVITY,

Yet working in the Kingdomes of England, Scotland, and Ireland, for the destruction of Religion truly Protestant.

WEre there not a more then ordinary stupidity possessing the hearts of men, which God usually permits, as the fore-runner of heavie judgements, after so many reall and bloudy demonstrations of a damnable design upon our *Religion* and *Liberty*, it were the most unnecessary work imaginable to publish written ones. But let this unhappy necessity be obeyed, & honest men be perswaded a little to withdraw their thoughts from their perplexed reflections upon the businesse of *Hull*, and the *Militia*, and the *London Tumults*, (which are usually looked upon as the grounds, but never were other then occasions and advantages sought to throw us into this confusion, which now *over-spreads* the face of *England*, and, unlesse God, *Who casteth out the counsels of Princes, and takes the wise in their owne craftinesse*, mercifully prevent, is like to *overwhelme* it) and apply

 themselves

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themſelves to a diligent obſervation of the *contexture* and *comprehenſion* of affaires, as they have beene theſe later yeeres managed by our Adverſaries. That ſo comparing one part of their proceedings with another, and all with this propoſed end of ſubverting the *Proteſtant Religion*, together with the *Subiects Liberty*, (the *Elme* of that *Vine*) the impartiall and diligent Reader may diſcerne an evident conjecture of *Ieſuits, Prieſts, Princes, Prelates, Papiſts, Politicians, Atheiſts, prophane* and *ignorant perſons*, for the ruine of that *Religion*, to which ſome of them are *Profeſſed Enemies*, others *Pretended Friends*, but which of them the moſt pernitious is hard to judge.

But, that no body may be wronged, this Heterogeneous number muſt, in reference to this great work, receive its proportionable diſtribution; and we muſt not conceive all theſe equally engaged, or upon the ſame grounds. *Babel* is to be built, the *Architects* are the *Ieſuites*, taking in ſome *Atheiſticall Politicians* to their aſſiſtance, as *Surveyors* of the worke: *Princes* muſt find the materials, as being made believe, that the worke is deſigned for the Houſe of their Kingdome, and the honour of their Majeſty. *Papiſts*, with the rabble of *ſuperſtitious*, and *ambitious Clergy*, are the daily *Labourers*, the prophane and ignorant multitude are imployed in the moſt ſervile workes, as Hewers of wood, and Drawers of water, and are now made to tread morter for this building moiſtned with their own blood.

And becauſe all theſe muſt be preſumed reaſonable men, (though the later ſort are uſed as *naturall bruit beaſts, made to be taken and deſtroyed*) who, though they are not ſo wiſe as to know what they do, yet muſt not be thought ſo fooliſh, as not to know why they take this paines, different ends are held out. And therfore this great building is deſigned as a *Church* for the Papiſts Devotion, as a *Palace* for the Prelates ambition, as a *Caſtle* for the Princes power, and the reſt have ſeverall baits by theſe cunning Anglers caſt out unto them, according to the variety of their diſpoſitions.

But leſt I ſhould ſeem rather to write, then to reveale a Myſterie, it will be convenient to uſe all plainneſſe of ſpeech, that they who are concerned, may diſcern truth before it be beaten into their heads with a Poleax.

Firſt

First, I presume it will be granted on all parts, that the Romane Strumpet is very industrious to corrupt the Earth with her Fornications, *Rev.* 19. 2. and hath to that end constituted a great Councel, *De propaganda fide*, as they call it, but rather, *De propaganda perfida*, whose most vigilant Instruments and Emissaries are the *Iesuits*, who have by their diligence obtained the honour to be *Cupbearers* of this Wine of Fornication, and are justly accounted by us those *Frogs*, *comming out of the mouth of the Dragon, the Beast, and the false Prophet, going forth unto the Kings of the Earth, and of the Whole World, Rev.* 16. 12. These men, as they compasse sea and land, and have spread themselves well nigh in all parts, so they have alwaies had a speciall eye to the Kingdomes of Brittaine, it being doubtlesse propounded to them, and all Romish Agents, as a piece of eminent service, if by any meanes that might be reduced the vassalage of Rome.

And this is the second step which I think there will be no contesting for, that the Romish Agents have bin very earnest and industrious in reconciling this Iland with the adjacent to their Religion; it being a service which the Pope himself disdained not to stoop to, in that Letter (yet uncontradicted) which he writ to the Prince in Spain, now extant in the English tongue; where he desires that the *Prince of Wales* might be brought back againe into the lap of the Romish Church, and the *Prince of the Apostles* put in possession of this most noble Ile. Which desires of the Pope have beene seconded with continuall endeavours of swarmes of Iesuites and Priests resident amongst us.

It being then granted, that ever since the Reformation there hath been such a designe, it remaines to shew how it hath been prosecuted, and how farre it hath prevailed, where the Impediment now is, what labour there is to remove it, that all true Protestants may the better understand their own condition and *Intereſts*. Onely let this be premised, that wee being to deale with a Mystery, a worke of darkenesse, it must not be expected that all which shall bee produced, should be cleare and convincing; as if a judiciall proceeding were undertaken, but that the

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Argument be so probable and dependant, as, though not a legall, yet a rationall judgement may be passed against our Adversaries in this Cause. And it hath been a very unjust triumph of the Enemy over the Parliament and their friends in want of evidence, when they have (though the nature of the businesse, being treasonable, and therefore clandestinely carried, and bound up by oathes of secresie) beene put to make up the grounds of their proceedings from the connexion of severall particulars and probabilities, which are enough for a Statesman, though not a Judge. And the diligent observer may take notice how these feares and jealousies, pretended to be groundlesse, have been justified by after proceedings, as the use made of *Newcastle* hath vindicated the securing *Hull*. The Ship from *Denmark* hath justified their suspition, grounded (as it is said) upon the slighted testimony of the *Skipper* at Roterdam. The Lord *Digbies* endeavours, and the residence there of *King* and *Cochran*, the Propositions to the Scots at Newcastle (hereafter to be mentioned) for the joyning of the Scotish and English Armies against the Parliament, have justified all the suspitions and accusations, then pretended, and protested to be unjust and groundlesse. In such times and cases as these, feares and jealousies are pardonable, and distrust, especially after evident breaches of trust, is the mother of security. It is a very unequall thing that the King with his Cavaliers should renounce the Parliament, destroy his good Subjects, upon the jealousie that Parliaments and Puritanes are Enemies to his Prerogative and Power (which can never bee proved if Iustice be made the Rule of Power) and we railed on for defending our selves against the confederacie of Papists, Prelates, Court-Parasites, and their Adherents, whose endeavours of introducing Popery and Tyranny, are farre beyond jealousie, as is now to be demonstrated.

I will not retire so far back (having so much work before me) as to insist upon the manifest and manifold attempts upon this Kingdome in the dayes of Queene *Elizabeth*, whom when they had discerned to have settled her *Interests* for the Protestants against *Spaine* and *Rome*, and established her Councell according to those *Interest*: So that though the *Bishops* brought her

her to dis-favour *Puritanes*, yet they could not perswade her to favour the *Papists*, but she still kept a strict and vigilant eye over them, as being rightly informed, that they, and not the other, were the greatest Enemies to Royall Power. When they saw this, the usuall arts of *Rome* against dis-affected Princes, are put in practice, *viz. Bulls, Interdicts, Poysonings, Assassinations*, which God wonderfully preserved that heroicke Ladie from; the Spanish Armado, the Rebellion in Ireland, may be further Testimonies of their zeale in this businesse. To the enumeration of these, let us onely adde thankfulnesse and caution, and proceed to their after *Machinations*, the bitter fruits of which the *Protestant* Churches yet feele.

King *Iames*, before he came to the Crowne of England, had a heart too large for his Dominion, and therefore extended his affectionate thoughts to the Kingdoms of England and Ireland, which he longed for a peaceable possession of.

The Factors of *Rome* having studied his interest and nature, according to their wonted confidence attempt him: as for his *Understanding*, so well informed in the *Forgeries* and *Falshoods* of the Romish Religion, it was not to be ventured on, and therefore they proportion their workings to his *passions*, which were, Desire of the accession of power, mixt with a more then ordinary feare (in which he was naturally unhappy) lest he should be interrupted, if not disappointed in the entrance: And in this Conflict obtaine from him some intimations, if not assurances, of favour to the Catholique Cause, with which they were for the present satisfied.

The King upon his entrance and settlement in *England*, saw cause rather to dispence with his promises then his principles: whereupon the Popish Faction grew discontented against him, and a fruit of that discontent, was the *Romish Hellish* Powder-plot, never to be mentioned by any good Protestant, but with due gratitude to Almighty God, and just detestation of the Romish Religion.

This Treason wrought not kindely with his Majesty: for whereas he might have made the *Plot* a ground of *defiance*, and the Deliverance a ground of confidence; the horrour of the businesse

buſineſſe wrought ſuch impreſſion of dread upon his timorous ſpirit, that though he was not blowne up, yet he was ſhaken by it all his life after, and drawne ſucceſſively to a *Compliance* with, at leaſt a *Connivance* at their proceedings. And nowithſtanding the free exerciſe of his Wit and Pen againſt Popery, which they could well allow him, they conſtrained him to purchaſe his own ſecurity (contrary to the Intereſts of Proteſtant Religion, and Paternall affection) with the ruine of the neigbour Churches of Bohemia and the Palatinate.

We ſhould not have looked upon the day of our Brethren: to that we may reduce the many impediments that have fallen in betwixt us, and the help of our friends, and that poſture wherein God himſelfe ſtands towards us, even *as a man aſtoniſhed, a mighty man that cannot ſave*, Jer. 14. 9. Though we have this hope left, that God will recompence that miſchiefe, not upon the Nation, the body whereof had a juſt fellow-feeling with the diſtreſſes of their neighbours, but upon that curſed Faction whoſe pernicious Councels yet Rule among us.

This was the moſt conſiderable Progreſſe made in his time, though the preparatory workings for a fitter opportunity were not omitted, as the cheriſhing in him a diſ-affection to *Puritanes*, an inclination to *Biſhops*, procuring countenance to *Prophaneneſſe*, both by Practice and Declaration to the remote Counties for licentious Sabbath-breaking, and ſettling about him perſons regardleſſe of the good of Church or Common-wealth. To which may be added the untimely death of Prince *Henry*, when it was once obſerved that he grew popular, inclined to martiall affaires, and diſ-affected to Spaniſh proceedings. As alſo the Propoſitions of the Treaty of marriage with Spain offered from *England*, reviſed at *Rome*, and then by the Negotiation of *Briſtoll* agreed to (though after broken) with ſo many advantages to the ſpreading of Popery in *England*, as might diſcover the deſigne to have been conſiderably advanced in King *Iames* his time.

I ſhall ſhut up the diſcourſe of his Reigne with this obſervation of the providence of God: That thoſe Princes who have truſted God with their lives and Kingdoms, and kept *Spain* and

Rome

Rome at distance and defiance, have sped better then they, who to their dishonoured selves, have sacrificed the welfare of the Church of God, as, by comparing the History of Queen *Elizabeth*, with those of *Henry* the fourth of *France*, and King *James*, may appear; who trusting to their own politike Conservations, the thing that they feared, came upon them. For so it was, That when by the journey into *Spain*, fairer hopes were conceived of the Prince, as by his intercourse with the Pope, and the presumptions of the Jesuite (which you shall finde in the Treatise of the English Pope, not unworthy an Englishmans diligent observation) most fully appears; King *James* came to be looked upon as ὁ ἀνέχων, and must be taken out of the way, that the Mystery might work the more effectually, and so died he, both a Friend and Martyr of the Catholique Cause. Though it was doubted, and feared, there were severall ingredients into his death, the world talks of a drink, and a plaister, the Cup might be mingled for *Romes* sake, and some other hands accessary to spreading the plaister; if so, Let them share the guilt, I leave them to him, whose eyes are upon all the wayes of men, to render them according to their wayes, and the fruit of their doing. It is said, the Archbishop of *York*, if he have not too much, or too little *Grace*, can tell you more of this businesse.

Let our trembling pen passe on, to His now Majesties reign; and here doubtlesse some Apologie is expected, but I hope to say nothing that needs it; I shall endeavour to avoid known falshoods, or unseasonable truths.

An earnest affection to the Preservation and Reformation of the Church of God, hath put me upon this disquisition, and the desire of preserving good men from a snare, which shall be in vain spread in the sight of any bird, hath prevailed with me for the discovery of my thoughts: It is in service to that Cause, which I desire not to over-live the welfare of. And therefore, without any more complement, Let us begin to search out the Platformes, Groundworks, Materials, Instruments of this great service, for recovery of *Britain* to *Babylon*.

In the beginning of His Majesties reign, the Popish Faction having in *Spain*, and otherwise, obtained testimonies of His

disposition, a *strange Wife* is prepared for him, which, according to Scripture truth, is a dangerous preparative for a *strange god*: *Surely they will turn away your heart after their gods*, 1 Kings 11. 2.

Upon this marriage, is the Court (sufficiently loose, and luxurious enough at all times) dissolved into Riots and Masquings, and in the midst of that noise, were our Counsells and Enterprises, most perfidiously mis-laid, and betrayed, as those of *Ree* and *Cales*, and especially that of *Rochell*, which, as if no sleighter a Complement could be thought of for the fair Lady, received from *France*, must by English hands, and Popish Councels, be betrayed in its Religion and liberty. Thus is our guilt increased, and our strength diminished; and lest the Remainder of it should be imployed according to the Interests of our Religion and Nation, a peace with *Spain* is concluded, the *Palatinate* left to that which leaves it yet miserable, and is hastening us after it, a Course of treating with them, who carry *destruction and misery in their paths, but the way of peace they have not known.* These things have been long known, but little considered; and it stands well enough with my intent and purpose, to repeat things mentioned by others, because I aym at shewing the dependance of the Jesuitical all proceedings, one upon another, and all upon the main end of subverting Religion and Liberty.

After these parts so well plaid abroad, Let us consider how the design was carried on among our selves, from the fourth yeer of His Majesties reign. And here, as good workmen use to do, They forecast the manner, and provide the Instruments of their work. It must be done, either by force, or fraud; the first is, disapproved, probably upon these reasons:

1. The King could not be supposed to yeeld to an invasion of His own Kingdom, and it was pitie to betray so hopefull a Prince.

2. It was more full of hazard, as subject to the Accidents of warre; as also, that a violent attempt would probably joyn the *Protestant* and *Puritan*, against the *Papist*, whereas a fraudulent graduall proceeding might possibly unite the *Papist*, and *indifferent Protestant* against the *Puritan*, which they have

now accompliſhed. The latter way is reſolved upon, and Inſtruments accordingly fitted, which are certainly the moſt conſiderable requiſites in any work.

And becauſe it was of very great concernment, That the King ſhould be brought to favour and further theſe Popiſh proceedings, and preparations. He muſt be ingaged either upon religious or politike conſiderations, to promote this *Reconciliation* with *Rome*.

Not to diſpute how farre He was prevailed with in matters of Religion; if not for an abſolute alteration, yet an Accommodation; or whether, the ultimate End, and full Deſign, were diſcovered to Him, or rather He made to proſecute it under another Notion: This is certain, That He manifeſtly favoured thoſe Courſes that made way for Popery and Tyranny; and it is to be conceived, rather with reſpect to power and profit (which were alwayes obſerved to be His Majeſties well conſiſtent Intereſts) then to the Popiſh, or any other Religion, which is evidenced by that paſſage that fell from His Majeſty, obſerved by the *Venetian* that wrote the Narrative, called the Popes *Nuntio*, *ſc. That His Majeſty could at that time reconcile Himſelf to Rome with much advantage.* And when it was diſcerned that the Intereſt of abſolute Rule, with its advantages, was ſo firmely ſetled in His Majeſty, and that He was ſubject to be violent in the proſecution of it, and not likely to ſtumble at ſmall blocks, which they might well gheſſe by the diſſolution of Parliaments, billeting Souldiers, the deſign of the *Germane* horſe, &c. They cheriſh him in it, and ſet *France* with its broken *Parliaments* and *full* power, as an Object of Emulation before him, as finding the Intereſts of Popery and Tyranny very well to agree.

Now therefore, is His Majeſty perſwaded that His Crown, and the Popes Chair have common Friends, and common Enemies.

Parliaments and *Puritans*, are their *Enemies*; *Prelacy* and *Prophaneneſſe*, their *Friends*.

Let us ſee how things were carried with reſpect to them all.

Firſt, For *Parliaments*, which the Popiſh Party knew

to be very good advantages in their constitution, to the preservation and reformation of the Protestant Religion, they represent them to his Majesty as most disadvantagious to his desired power and profit. These were onely times of recompence for wrong, of petitions for right, Controllers of Prerogative, Assertors of popular Liberty; and therefore are they dissolved, disgraced by scandalous Declarations, publikely aspersed both from the Presse and Pulpit, as by Doctor *Alablaster*, *Beale*, *Manwaring*, and others of that stamp. And that there might be no occasion of drawing supplies of money that way, which had so many other Inconveniences attending it, severall exquisite Engines of iniquity and oppression were found out by *Weston*, *Noy*, and others, as Loans, Patents, Ship-money, &c. And thus for twelve years, or thereabouts, were Parliaments intermitted, and the hopes, if not remembrance, of them almost worn out.

Then for *Puritanes*, men cordially Protestant and zealous of their own Religion, which no where but among us is a fault, because they were tenacious of just Liberty, and true Religion, how studiously and spightfully are they disgraced, as men of Antimonarchicall Principles, factious spirits, ranked with *Jesuites* (who were yet better used) as the Incendiaries of Churches and States. For the suppressing these men, the authority of the High Commission, Star-chamber, Bishops Courts, and the ordinary Courts of Justice, through the corruption of Judges and other inferiour Officers, were made very serviceable; and that they might have no shelter neerer then *New-England*, most of the faithfull Ministers, and religious Justices were for some pretence or other discountenanced, displaced; and it was grown to that passe, that *he that departed from evill made himself a prey*. For the rooting out of Ministers, whose onely fault was painfulnesse in their places, severall artifices were used: And because there were a sort of conformable Puritanes, whom the old Ceremonies reached not (who were the least tolerable, because the least liable) severall Innovations, and that pestilent Declaration of the Sabbath, were introduced, which to oppose or refuse, was to be marked out to destruction. And all this done, that the Faction, as they called it, that so much hindered the *good worke* in hand,

hand, this intended *reconciliation*, might be weakened, and removed.

But were not the Cup in the hand of the Whore very ſtupifying, it were impoſſible to make Princes ſo much miſtake their friends for enemies. The Principles of Popery are certainly more propenſe to Treaſons and Rebellions then thoſe of the Proteſtant Religion, which alwayes made good *Subjects*, though not *Slaves*. And beſides reaſon and experience of former Princes, this preſent Conjuncture of time and affairs may give teſtimony therof. Suppoſe a Popiſh Prince that had broken the Originall Contract bound with Oath, ſubverted the fundamentall Conſtitutions of government in this Kingdome (imagine by Parliaments) and gave evident teſtimony of not being firme to the eſtabliſhed Religion; can it be conceived that ſuch a one could enjoy any ſecurity in the midſt of Romane Catholiques? Yet with us, after manifold oppreſſions, breaches of priviledge, intrenchments upon liberty, ſetting up of the Standard, which ſome would have interpreted a renouncing of the peoples protection, upon which their allegiance depends, caſting off a Parliament, by ſo late an Act made indiſſoluble, without their own conſent, charging them with actuall Rebellion, and diſclaiming all acts done by them, or right in them to exerciſe his or their own power: The King hears no other language then Gracious Soveraigne, Your ſacred Majeſty, not onely in formall compellations, but ſolemne Covenants. Let the world judge whether the challenged Power of the Pope, and the grounds of Popery, would not have given the Subjects an abſolution, and eſtabliſhed proceedings upon other grounds then the Puritanes of *England* and *Scotland* yet do. Yet ſo farre, through the juſt judgements of God, have the intoxications of *Rome*, backed with continuall evill Councels, prevailed with His Majeſty, as that it may be ſaid juſtly of him as *David*, he loves his enemies, and hates his friends, and prefers them who have plaid ſome of *Abſaloms* tricks with him, to his moſt faithfull ſervants and people. It may be his Majeſty is led by this Principle, That if he prevaile he gaines much, if not, he loſeth nothing, onely is where he was: but this may prove a deceitfull arguing, if not

prevented in time. That of the wiſe man may be peculiarly applyed to theſe Councels, ſo full of folly and hazard, *The Wicked Worketh a deceitfull work.* But pardon this digreſſion, it was well meant, however it may be interpreted.

So fared it with the *Friends of Popery*, the *Prelates*; who but they, muſt be the Kings Friends, *Neal* to King *James*, *Laud* to King *Charles*; and there they ſuborned a fraudulent Proverb to ſerve their turn, which was, *No Biſhop, no King*, nay (in *Sydenhams* Rhetorick) *no God*, whereas the truth was, *No Prelate, no Pope.* And here again, was the King cheated by the Biſhops, which will evidently appear, if ever (which God forbid) theſe Cockatrice Eggs be hatched. In the mean time, let reaſon, and former experience be Judges. The pomp and ſplendour of the Church, is the Popes proper Intereſt; to which, the greatneſſe of Princes, is rather oppoſite, then ſubſervient. Increaſe of power, was in the Negotiation, pretended for the King, intended for the Biſhops, who onely made uſe of the Kings power, for the advancement of their own. And though the King might eaſily judge, that no *addition* of power could be in *them*, without a *Diminution* of *His*; yet ſo farre had this Circean Cup prevailed, that Biſhops and their Agents, becauſe they ſerved the turn for the preſent, and proſtituted their learning, power, and conſciences, to the vindication of illegall Actions, and Authority, were entruſted, not onely with *Eccleſiaſticall*, but a very great ſhare in *Civill* affairs; ſome of them being of the Privy Councell, in all the three Kingdoms, and more eſpecially the Archbiſhop of Saint *Andrews*, *Chancellor of Scotland*, the Archbiſhop of *Canterbury*, *Controller of the Councell in England*, who, through the Kings confidence, and his own pragmatick diſpoſition, had an influence upon all buſineſſe of conſequence that was tranſacted; And as the King preſumed them his friends, ſo the Pope knew they were his own. Their function was a degree nearer in kindred to him, then any other Government of the Church, and the perſons of ſome of them (as being men addicted to Superſtition and Idolatry) were more ſerviceable then their Offices.

And it is worth the obſervation, what care the Faction did take

take to keep this main out-work to Popery, in preſſing their Calling upon mens conſciences, which every body, unleſſe ſome of their own Favourites, found ſo offenſive in all other reſpects. And therefore, from the Pulpit and Preſſe, was their *Jus divinum* pleaded, as by others, ſo by the proſtitute pen of D. *Hall*, who muſt alſo contribute his Mite towards this Reconciliation, by his Printed *Reconciler*, being a pennance enjoyned him for writing formerly, *No peace With Rome*. And leſt their Rhetorick ſhould fail, They took care in their *Conclave* (for it was neither Synod, nor Convocation) held 1640. for the binding men to this Government by an Oath, ſo abſolutely neceſſary to this work, was their ſtanding juſtly thought to be.

Laſtly, Another Introduction made for the reſignation of this Church and Kingdom into the boſome of *Rome*; was that *Ignorance* and *Prophaneneſſe*, which were generally countenanced in the Kingdom. That there was all means uſed for the growth of theſe *Cardinall vertues* is evidently manifeſt. As for *Ignorance*, how ſtudiouſly did the Phariſaicall Prelates keep from the people the Key of knowledge, by diſgracing and diſcountenancing Preaching, ſilencing painfull Miniſters, putting down Lectures, and when good men (willing to take any advantage to diſcharge their Conſciences) in ſtead of Preaching, expounded the common Catechiſme, in that they were reſtrained by *Wrens* Articles, and all diſcourſe of Religion forbidden upon occaſionall meetings. But I am ſure, that is no Apoſtolike Rule, if Saint *Paul* be conſulted, (*Col.*3. 16.) for the advancement of the Apoſtolike Sea, as it is called.

The moſt of the Preaching that was allowed, was degenerate into railing againſt Parliaments and Puritans, crying up abſolute authority, paſſive obedience, ſtrains of wit fitter for a Stage then a Pulpit. And that men might not be relieved from the *Preſſe*, where the *Pulpit* failed, ſome Superſtitious, prophane Chaplains were ſet to be Overſeers of it, to whom an *Egyptian* command was given, as to the Midwives there, to kill the Males in the birth; and not ſatisfied with that, as if one age were too narrow Limits for their iniquity to be exerciſed in, Order was given, for the Re-printing Books formerly licenced,

with

with their *corrections*, or rather *corruptions*, according to the Tridentine invention of *Index expurgatorius*.

The like care was taken in matters of *Prophaneneſſe*; which, as if it had not been ſufficiently provided for by *Ignorance*, the naturall mother of it, the Prelates by the examples of their own families for the moſt part, and the procuring and preſſing the Book of licentiouſneſſe upon the Sabbath, were diligent Nurſes thereof.

And if it be further enquired, how theſe Twinnes became ſerviceable to Popery, the reſolution is very cleer: *Ignorance* you know, is the mother of Popiſh Devotion, that is, Superſtition, and a ſpeciall qualification of a diſciple of *Rome*, where *blindfold* is the onely *play*, a trick the Pope borrows from the Divell, *The god of this world hath blinded their mindes*, 2 *Cor.* 4. 4. And ſo likewiſe Prophaneneſſe is a borderer upon Popery, by the looſe Principles, of which, it is much countenanced. It is true, Some ſins are not ſo good cheap, among them, as others, but all may be had at a reaſonable rate. And prophane perſons, whoſe remainders of Conſcience tell them, they muſt at leaſt pretend to ſome Religion, or other (unleſſe they have arrived at the height of Atheiſm) readily pitch upon that next hand, which would allow moſt Liberty. And our preſent experience gives teſtimony of the ſervice theſe two fruits of the Biſhops Government have done: Prophaneneſſe hath made a generall averſeneſſe to Reformation; and Ignorance, with the help of that, hath furniſhed the King with an Army againſt the Parliament, fetcht from the barren Mountains of *Wales*, *Cornewall*, and the North, which were kept ſure without the means of knowledge, as a fit reſerve for ſuch a time, as this. I ſpeak of the common ſort of ſouldiers, many of the reſt have too much knowledge, and too little conſcience.

Thus have we an account of the more remote preparations for this *great ſervice*, which had wrought ſo well, that it was thought ſeaſonable to adventure more boldly upon the buſineſſe. And the Prelats, with their forward dependants, as impatient of this dilatory proceeding, begin to offer & preſſe Popiſh innovations, to preach divers doctrines of groſſe Popery, for the which I

referre

referre you to the *Canterbursians self-conviction.* The Schooles, the Presse, the Pulpit, began to speake Italian apace. The *Martyrs* of the Protestant Religion disgraced, the *Conspirators* in the Powder-Treason excused, as in a Sermon at Saint *Maries* in Cambridge by *Kemp* of *Queenes Colledge.* And the affront to Rome in the Common Prayer Booke, *viz. Whose Faith is Faction, Religion Rebellion*, must be taken out, that the Proverb might be verified, *Missa non mordet.* Our Churches began to put on the attire of the Harlot; Altars, Crucifixes, and other idolatrous Pictures, were frequently set up, and fervently maintained. The Divine service, as they called it, was a Messe so prepared, as that strangers from beyond Sea could scarce beleeve themselves to be in England, but rather in France or Italy, and cryed, *Non tam ovum ovo simile, nec lac lacti, &c.*

And if all this will not perswade the incredulous Reader, that there was a strong endeavour of altering Religion among us, I shall commend to his consideration, not so much *Romes* Master-piece, (which may be *Canterburies* Master-piece for ought I know, it lookes so like a disguise) as that serious and ingenious Tract, called, *The English Pope*, together with the *Popes Nuntioes* annexed, which gives a more exact account then I thought the secrecie of those Negotiations could have afforded to a man dis-affected to them: Wherein you have the propounding and driving of the bargaine betwixt the Agents for Rome, and the Archbishop with his Complices, who bought and sold the Puritans for Cardinals Caps, and pensions, among whom the then *Chichester*, now *Salisbury*, was a Chiefe, and therefore fittest to be the Princes Tutour. But I should wrong both that Authour, and my Reader, to tell that Storie after him.

And though *England* was the maine Shop of this Forgerie, as being most considerable; as also because in *Ireland* there needed not so much diligence, and in *Scotland* there was not much matter to be wrought upon; yet in the two other Kingdomes this pious inclination to peace with Rome was not neglected. In *Ireland*, in the fourth yeare of his Majesty, Severall Immunities and Encouragements were granted to the Papists. The then

Deputie, though his Veine lay more right for tyranny and exaction, in regard of his imperious spirit, yet he failed not to doe many good Offices for the papists, by *connivence* and *countenance* given to the free and publike exercise of Idolatry. This the King helped on by making many *popish peeres*, that a parliament in that Kingdome might occasionally prove rather advantageous to the designe, then otherwise. The fruit of which liberality of honour was reaped in the Irish parliaments, allowing a Contribution to the warre against Scotland and their sending a Committee, many of which were forward papists, now chiefe Rebels, to *White-hall*, the summer before the Rebellion brake forth, who in all probability shuffled the Cards for the bloudy Game which was plaid October after. And that *Canterbury* might not stand idle, he dispatcht thither *Chappell*, and other such Agents, who by their Arminianisme and Superstition, might traine up the ordinary sort of Protestants there, and bring them to that temper, that upon a difference they should propend rather to the Papists then the true Protestants; of which allay, *Ormond*, Canterburies Nursling, and his followers, now prove. Thus was *Ireland* managed, that it might serve the turn it now doth, of which afterwards.

In *Scotland* likewise all possible industry was used to facilitate an Accommodation with *England* first, and so with *Rome*. And to that purpose the Popish and prelaticall partie were very busie there; particularly *Spotswood* Archbishop of Saint Andrews, a deepe and subtle Dissembler, who had discouraged and extirpated by degrees, and under divers pretexts, most of the faithfull Ministers there; and had he been left to his own Politicks, in which he was beyond his patron *Canterbury*, in probability, he had made the condition of that Nation almost desperate. But *Canterbury* meeting with a man of his owne mettall, *Maxwell* Bishop of Rosse (fit to be *Jehu's coachman*, being a furious driver to this *Samaritane mixture*, who apprehended and represented the condition of that Nation too forwardly and presumptuously, in his zeale rather then discretion) gave heed to him, and would needs be gathering the fruits of the Scottish endeavours before they could be ripened in that cold Countrey,

more

more backward then England, and so set his owne and fellowes teeth on edge.

In confidence therefore that the Scottish Church and Nation was so well prepared, (as by other endeavours, so by his Sermon preached at Edinburgh, when he was there with the King, about the *Partition-wall, Eph.* 2. 14. which he miserably handled, when he made it to be the Jesuits and Puritans hindering his Reformation, that is, Reconciliation with Rome) as to receive the English Liturgie, and that corrupted, or to give good advantages to the Designe by their refusall. It was boldly offered them, back'd with the Kings power, prostituted to all such services, by that Prelaticall Pander to the Whore of Rome. As also a booke of corrupt Canons, which though they comprehended abundant iniquity, yet it was thoughr fit by one Canon commended by *Rosse* to *Canterbury*, that a doore should be left open wide enough for the Pope himselfe to enter at a fit opportunity, to this effect; *That since no Reformation in Doctrine or Discipline can be made perfect at once, it should be lawfull by his Majesties consent*, &c. which fell in so directly with *Canterburies* Designe, that he procured it to be approved by the King at Greenwich, May. 23. 1635. and injoyned it to be inserted, giving thankes to his Agent the *Bishop of Rosse*, in a letter yet to be seene, saying, he was glad of *the canon so usefully placed behind the curtaine*, and commanded it to be fully printed.

But these Southerne plants, being slips of an Italian Stocke, could not endure this Northerne Climate, but were sorely nipt, and *(hinc illæ lachrymæ)* the Scots instead of a Common-prayer Booke, joyned in a Covenant; which when *Spotswood* saw, he said (prophetically, I hope, as once *Caiaphas*) the bottome of their businesse was broken out, and for his part he thought it seasonable to repaire into England, which he forthwith did, and with griefe dyed a Martyr to this Designe, and so was the prediction of Master *Walsh*, a famous Scottish Minister, fulfilled upon him, who in a Letter to the Bishop, written 1604. told him he should dye an Out-cast.

The resolute rejection of this booke, together with the *Pre-*

lates, altered the *Scene*, but no way the *Plot* of this Tragedy, and gave occasion for new Actors to enter in a military posture, it being determined by this Romish confederacy, that force must be added to fraud, the peoples blood to the Prelates sweat, rather then this blessed worke dis-appointed.

When therefore it was resolved that the many humble Petitions and Remonstrances of the Scottish Nation should be answered in blood, preparations are accordingly made; and because the Bishops had rendered themselves so odious by their Superstitious and Lordly carriage, though the quarrell was theirs, the action must be entred in the Kings name, the warre must be called *Bellum Regale*, and not *Episcopale*, and the Scots persecuted, not as men dis-affected to *Episcopacy*, but to *Monarchy*. And thus, by blowing the Trumpet of Lyes and Slanders, some desperate, some deluded persons were gathered together, to force the Scottish Nation to *Canonicall* obedience, and a *Conformity* to England, now in *Confederacie* with Rome. His Majesties person for the credit of the Cause must be ingaged, who comming downe to the Borders, and finding the Scots standing upon their defence at Dunce hill, the King having left his firebrands at home, in stead of fighting treats and concludes a Pacification at *Berwicke*; which when the Councellours of mischiefe, especially *Canterbury* and *Strafford*, saw, as they had before incensed his Majesty against his people, so now (as became the Grace of the one, and Lordship of the other) they make him fall out with himselfe, and his owne act, and sacrifice his faith and honour to the Quarrell. This poore paper, because it gave advantage toward a peace, so unsatisfying to them, and unserviceable to their ends, it must receive the measure more due to the Incendaries, be dis-avowed, and burnt by the hands of the Hangman.

And this was done upon these or the like considerations. If Scotland be so left, it will not onely be hopelesse in regard of it selfe, and so hinder the perfection of the good worke, but remaine as an ill president to all good Subjects to stand up in defence of their Religion and Liberties, (which *Canterbury* and *Strafford* had a mind to invade) against all illegall and violent

attempts,

attempts, though inforced with the Kings perſonall preſence. And further, the example of that Kingdome will not onely remaine as an encouragement, but their unbroken ſtrength will (it is to feared) prove ſerviceable to the Puritans of England, who are juſtly thought ſo many and obſtinate, that without a blow they are not to be ſubdued. It is therefore concluded neceſſary by the Factours for Tyranny and Popery, that Armes be reſumed by the King, of which at leaſt they thought to reap this advantage, that which ſide ſoever prevailed, it would be an ingagement of the Kingdomes in warre (which was ſo earneſtly preſſed by *Strafford*) that ſo they might be diſ-united, and made the more unſerviceable to each other in caſe of neceſſity. Thereupon they further perſwading the King of the poſſibility of prevailing, (which he uſed to regard more then the nature of the Conncell) Armes are taken up againe. *Strafford*, with his Aſſiſtant Sir *Toby Mathews*, an Epiſcopall extract, are diſpatched for Ireland, the one deales with the Parliament, the other with the Papiſts, for ſupplies in this Catholique cauſe, and prevailed not onely in that, but an auxiliary ſtrength is there raiſed of about 8000. men, moſt of them papiſts, who might be tranſported for England or Scotland, as occaſion ſhould require.

And *Canterbury* no leſſe buſie at home, diſpatches his *Bulls* to the Clergy for Contributions to the preſent deſigne, and Souldiers are preſſed with the advantages of Coat and conduct-money in the ſeverall Counties. But the Souldiers raiſed in *Eſſex*, *Hartfordſhire*, and thereabouts, as if they had rather beene to ſerve under a Scottiſh Covenant, then a popiſh Command, fall to pulling downe Images, burning the railes about the Altars, and affronting papiſts, which was an untoward Omen, but yet diſheartned not the ſtout prelates and reſt of the Faction from their enterpriſes.

While theſe Firebrands were ſmoaking in England and Ireland, the Scottiſh Nation, who love not After-games, were not idle, but made good their bearing, their Lyon was rampant while the Engliſh were but paſſant, and ſo not being willing to truſt another pacification at the Borders, march into England with an Army, carrying a petition to the King, and Declaration to

the Kingdome, in one hand, and Armes (the onely arguments then hopefull) in the other, and forced their passage at Newburn, with the repulse of the English, if they deserve so to be called, most of them having changed their hearts for French and Spanish; so were they possessed of Newcastle, and the Bishopricke of Durham, and fought with their Adversaries upon their owne ground and charges.

The successe of this designe being ill, and the expence great and insupportable to the Contrivers, notwithstanding all their extravagant oppressions, they are so impudent as to try if they could intitle the English *Nation* to the maintenance and countenance of that war, which was levied by a *Faction*, and perswade the King to call a *P*arliament, intending, through the specious pretences of Loyalty, and promises of taking away grievances, to deceive them into a contribution to this warre, which through Gods great mercy and good providence, they avoyded, though it cost them a dissolution.

Hereupon the Instruments of violence double their diligent injustice, which grew so intolerable, that some of the Lords take the confidence to petition the King, who being betwixt the *Scylla* of a Northerne Army, and the *Charibdis* of a Southerne petition, yeelded to a second *P*arliament, yet continued, and enters into a Treaty with the Scots, being out of hopes of any other End, unlesse it were of his men and money.

Thus have you a briefe account of the Scottish broiles, and let the Reader but consider the *ground* thereof, (*viz.* the reducin that Nation to a conformity with England, now in treaty of *accommodation* with *Rome*) the *Instruments* raising and fomenting it, *Canterbury* and the rest of that Faction, zealous for popery and Tyranny, and the *forwardnesse* of the papists, who use not to make blind bargaines in the furthering that Designe, and give a free and impartiall liberty to the use of his owne reason, I doubt not but he will conclude with me, and for me, that this warre was undertaken as a hopefull meane of subverting the protestant Religion, and the native Liberty of the Brittish Nation,

Well: *Hac non successit, alia aggrediendum via.* The disappoyntment

appointment and foile that the enterprize received by the Scottish busineſſe, was ſo farre from making them caſt away their *confidence*, that they doe but double their *diligence*, and call a Colledge of theſe *State Phyſitians* to recover life into this broken buſineſſe. And, that the proverb might not be renewed, *Dum conſulitur Roma, capitur Saguntum*, the ſudden reſult of thoſe Councels appeares to have beene, that ſome way or other this Parliament (going a courſe ſo contrary to theirs, &; through the lowneſſe of *their* preſent State, gaining ground apace, though put to diſpute every ſtep) muſt be interrupted and diſappointed, nay, rather then faile, deſtroyed.

And no wonder at this practice againſt the parliament; which went on at that time ſo roundly againſt their intereſts, and courſes formerly mentioned. propounding a fu ther *diſtance* from *Rome* by a *Reformation*, in ſtead of their *reconciliation* by *corruptions*, ſtriking ſore at the *abatement*, threatning the *abolition* of *Prelacy*, which they could not ſpare; *countenancing Puritans*, whom they could not endure; accuſing and puniſhing *Delinquents*, their grand Inſtruments; not ſparing *Canterbury* or *Strafford*, who were the left and right hands of the Deſigne.

So that we need not looke any further for a ground of all poſſible miſchiefes to be plotted and practiſed againſt the Parliament, then its direct oppoſition to the projected Deſigne of Tyranny and Popery, which had beene ſo farre advanced, and was now like to be interrupted and broken. All the other differences, as particularly that of Hull was but the picking a Quarrell, and ſeeking occaſion to raiſe an *Army*, under pretence of a *Guard*, for that purpoſe to which it is now employed.

And it being of ſo great conſequence to the diſcovery of this *Myſtery*, that we underſtand the true naturall ground of this warre, on the Kings part as alſo that the *Cure* is more eaſily preſcribed, when the *Cauſe* is found out: I ſhall take a little paines to demonſtrate, that the ground of theſe preſent calamities was not the pretended invaſion of the Kings right in the buſineſſe of *Hull* and the *Militia*, but a reſolution to perſiſt in the intended miſchiefe to Religion and Liberty.

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To which purpose let it be knowne to the world, which to me is sufficiently evident, that before the execution of the Earle of *Strafford*, when his Majesty had received no other carriage from his Parliament, then what he professed himselfe satisfied with, and that if the Bils he had past, were againe to be offered, he should cheerfully and readily assent unto them; even *then* were dispatched Letters and an Agent to the King of *Denmarke* from his Majesty, complaining of the Parliament, that in stead of his supplies expected from thence, among other Ends, *ad propulsandos hostes*, you may easily gheſſe who were meant (we being in a deepe peace with all popish Princes) he found it, *pertinaciter, & injustis de causis, in unius viri exitium intentum & defixum* (undoubtedly *Strafford*, betwixt whose impeachment and execution the Letters were sent) and thereupon declares himselfe in these words, *ad alia consilia animum convertendum duximus*. What those Counsels were will hereafter more fully appeare. One part of them was executed in the same Letter, wherein an Agent was named, with credit given, and aid desired. And that it may appeare this *Letter* was sent, out of which these passages are excerpted, not onely the Copy of the Letter, but the authentick *Answer* hath beene seene, and that it prevailed in some sort, appeares not onely by the Answer from *Denmarke*, but the Kings declaring upon the Offer to the Scots at Newcastle, that he was to have money and horse from Denmarke, to encourage them to joyne with him; and all this notwithstanding the deepe protestations, at that very instant, against Forraigne Forces.

And if there want further proofe, it may be added, that the intention to bring up the Army to over-awe if not destroy the parliament, was long before his Majesties departure from London, which intention if it be not sufficiently proved by the Declaration of the Lords and Commons of the nineteenth of May 1642. with the depositions and Letters annexed, which may possibly prevaile with the indifferent Reader: yet the propositions about the same time made to the Scots at Newcastle, of joyning with the English Army against the parliament, and the bountifull Offers made thereupon, *Of* 300000. l. *to be paid downe*

downe, Of foure Northerne Counties, and the plunder of London, The quitting of his Revenues and customes in that Kingdome to their publike use, The Kings residence at Yorke for the better accommodation of both Nations, or fuller revenge to London, (which Sir *John Henderson*, who imparted that gracious Message by vertue of Letters of full credence given him by his Majesty signed C.R. can testifie, or if he will not, many honester men may, though the paper be regained) may sufficiently convince any man, who hath not determined with himselfe, *Non persuadebis etiamsi persuaseris*: which I have made the more bold to adde, because though the Penner of the Answer to the Petition of both Houses March 26. 1642. defie the Devill (whom he knew would never take paines to discover his owne plot) to prove there was any such Designe with his Majesties knowledge, yet he denies not honest men liberty of speaking the truth.

And not to let this businesse passe without the just honour and vindication of the Scottish Nation, let the world take notice, that they not onely refused this offer, but acquainted those who were most entrusted with the affaires of the English Parliament, and offered rather (if need were) their best assistance to secure the just and lawfull proceedings and priviledges of Parliament, and settle both Nations in truth and peace, the embracing whereof might have probably prevented a great deale of bloudshed both in *England* and *Ireland*, and had beene the *Fore-game* of our present *After-game*. But they were then so farre more tender of his Majesties honour then their owne safety, that they made use neither of the Kings offer to the Scots by declaring it, nor the Scots to them by accepting it, and one of them was so farre more ambitious of his Majesties favour, then carefull of his owne honour, as to acquaint the King with the businesse: Aske the Lord of *Dorset* who it was.

But I hasten from this Digression, and returne to that conclusion, which I thinke I may clearely make from these premises; That his Majesty before any of these apparent Quarrels about Tumults, or the like, used earnest endeavours for destroying the Parliament, so contrary both in its constitution and proceedings

to the intended ſubverſion of Religion and Liberty, either in their perſons or priviledges.

So that though theſe plots and tranſactions did not ſerve the Kings turn, for the intended miſchiefe, yet they ſerve mine very well in the cleare proofe of the intention of the miſchiefe. Something might further be added out of the Iriſh buſineſſe, to make this aſſertion cleare, but I reſerve that to its owne place, being the *Myſtery* of this *Myſtery*, and the *Iniquity* of this *Iniquity*.

By what hath beene declared, it may appeare what aſpect the King and the Councels in which he was ingaged had toward the Parliament of *England*. Let us proceed to examine the courſes which were afterward taken in proſecution of this Deſigne againſt them, & thoſe that for love of Religion and Liberty adhered to them; and by conſidering the *Wayes*, *Counſels*, *Inſtruments*, which have beene uſed in this ſervice, we ſhall obtaine yet further Evidence, that this preſent warre, undertaken by the King & his party was intended for the ſubverſion of the profeſſed Religion and eſtabliſht Government. When therfore the Armies raiſed both in England and Ireland (not without ſome reluctance, as not having performed their intended ſervice) were unavoidable to be diſbanded in the declining part of the yeere 1641. we muſt ſuppoſe a *Counſell* moſt ſolemnly to be called at *Whitehall* about July or Auguſt, before the Kings going into Scotland (it being then very ſeaſonable in regard that the Iriſh Committee (eſpecially ſo able and active men as *Gormonſton*, *Muskery*, *Plunket*, *Browne*, and *Bourke*, who were privately treated with) was then in *England*) wherein, as may appeare by the precedent and future practiſes, it was laid as a ground, That this *Parliament*, with the *Puritans*, their Adherents, who ſtood ſo obſtinately in the way of this propounned, and ſo farre premoted Deſigne, muſt be removed, or ſubdued. And to this End wayes of violence (blood being the Whores drinke, *Rev*, 17. 6. and *imperium quolibet pretio conſtans bene*, an abſolute rule being cheap at any rate) are reſolved upon, eſpecially conſidering that many broken pieces of the Armies raiſed againſt Scotland might eaſily be made uſe of againe, the Occaſion being very

very little different. And in this Conſpiracy was that *monſtrous Rebellion* in *Ireland* (to uſe the words in the Kings anſwer to the Petition of the Iriſh Commanders, dated at Oxford December 1. 1642. for we cannot wiſh better *words*, though we expect better *deeds*) practiſed by thoſe *mercileſſe* and *Idolatrous Rebels*, more then probably contrived. Let us ſtand behind the curtaine, ſome policie may be learnt, and honeſty too, by way of defiance.

After the Propoſition of the deſtroying this Parliament, in caſe it could not be reduced to the ſervice of this Catholique Deſigne, (which was almoſt paſt hope, ſeeing no more royall inclinations in them: after ſo many Acts of Grace, beſides perſonall honours, and offers made to ſome, accepted by others) which was reſolved doubtleſſe, *nemine contradicente*. The next conſultation muſt naturally and neceſſarily be of the manner, which muſt likewiſe be Confuſion and Blood; *Scelcribus non niſi per ſcelera tutum eſt iter*.

But nothing is to be done raſhly, the Cauſe being as full of hazard as importance; let therefore the State of the Kingdome of England and the neighbour Kingdomes and States, in reference to this Cauſe, be duly conſidered.

The condition of England may be thus repreſented, for the body of it: It conſiſts of *Papiſts*, *Proteſtants*, *viz.* the King, Prelates, Courtiers and Covaliers, the deſſolute Gentry, the ſuperſtitious Clergy, the profane & ignorant people, the only Proteſtants now accounted of, all the reſt are but Anabaptiſts and Browniſts; and a third party of *Puritans*, that is, Lovers of the Proteſtant Religion, with the deſire of Reformation, friends to the Parliament and native Liberty of the Subject. This latter part though very ſtrong, yet may be ſuppoſed well ballanced by the other two, whom they without a miſtake, as now appeares, preſumed might be made one upon the Coincidency of Popery, abſolute power, Prelacy, indifferency in Religion, and profaneneſſe; eſpecially with the advantages of their oppoſition to puritaniſme and Reformation, and the manifold pretences that might be continually made againſt the *Parliament*. And whereas it might be objected that the *Parliament* now made indiſſo-

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ſuble by a late act, would be a very great impediment, in regard of its power and eſtimation with the people, eſpecially now after their preſſures ſuſtained for want of Parliaments.

This was put off with the projects of defaming and diſgraceing it, withdrawing ſome of the Members, corrupting others, and bringing the Kingdome into that condition that the Parliament ſhall be conſtrained to diſingage the people by requiring Contribution, rather then ingage them by preſent freedome and reformation. *England* thus repreſented is no great diſcouragement to the worke.

But what ſhall be done with *Scotland?* a people full of foreſight and reſolution; their late carriage towards this very buſineſſe, hath given abundant teſtimony, That they upon the ſtateing of the Quarrell by the Parliament, for *Religion* and *Liberty* will eaſily be drawne into their aſſiſtance.

The courſe ſince taken, ſeemes grounded upon ſuch Councell as this; The King is to goe into *Scotland*, and ſo to paſſe by the Armies, the Commanders of which may occaſionally be ſaluted, and there he may upon the place be adviſed, to what may be beſt for his ends. If by faire offers and pretences they can be deluded, let them not be ſpared, that they may be either ingaged by kindneſſe, or upbraided with unkindneſſe. If they be found peremptory, ſince there is an advantage of the Kings preſence, and ſo many reſolved Cavaliers to attend him (as there did both Popiſh and others) let ſome of the Heads of the faction be taken off, as *Argyle* for one, and *Hamilton* likewiſe (who by playing booty on both ſides that he might be ſure to ſave his ſtake had like to have loſt all) which was accordingly attempted by *Crawford's* Deſigne, but through Gods providence prevented, by making a difference betwixt the Contrivers, and ſtirring up a more noble reſolution in one of the Commanders (though ſince unworthy enough) who thought and ſaid, it was the worke of *Butchers* and not *Souldiers*, that was propounded. But let the worſt be ſuppoſed and provided for, As *Scotland* is for the moſt part *Puritanicall*, ſo is *Ireland Popiſh*. And the Iriſh Papiſts may firſt ſuppreſſe the Proteſtants among themſelves, and ſo not onely occaſion the Exhauſtion of *England* and

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the distraction of the Parliament there, by a warre, but also be serviceable upon the perfection of their worke, or an allowed *Cessation* from it, to strengthen the Kings party in England, or annoy *Scotland*, to the prevention of their Assistance. Very good or at least very true.

But what may be expected of *Holland*? from the people little hindrance, being drowned in their owne interest of gaine: Were we all Spaniards, we could have supplies from thence for our money; and from the Prince of *Orange* (who hath well gained, not onely by that state, but upon it) all possible assistance by reason of the contract of marriage with *England*, and the possibility there may be of requiting him in the same kind, when our worke is done. Which (by the way) when the *Netherlanders* are awake, they shall doe well to consider of, and reflect upon the *Belgick* blood, and *English* treasure expended in the freeing them from that bondage, to which by connivence at supplies against the Parliament they are hastening againe. As for *Denmarke* the case is cleere, the Obligation of Consanguinity the interest of Royaltie will ingage that Prince, and to put it utterly out of doubt the incouragement given by Letters under his owne hand, is abundantly sufficient.

As for *France* and *Spaine*, Popery and Monarchy, (or rather Tyranny) will bring in them, (notwithstanding their great and important differences) as *Pilate* and *Herod*, to joyne in crucifing *Christ*: The greatest doubt may seeme of *France*, Spaine having a firmer interest in the Papists of *Ireland* and *England*, but considering it is for the Catholique Cause. And that if the proceedings of the true Protestants of *England* and *Scotland* prosper, it may be an ill president to the Protestants of *France*, to strive to regain, what the other strive to keep: no doubt he will cast a favourable eye upon this businesse, as now appeares by sending his Agent into *Scotland*, to hinder the Union of the two Nations.

Things being thus digested (as in all reason they might and were) no wonder though the King upon his returne from *Scotland* and the Rebellion begunne in *Ireland*, altered his language and carriage to the Parliament, and sought nothing more then

occasions of beginning the Quarrell, as by the illegall accusation of their members, Going to the House of Commons to demand them, so attended; upon whose instigation and with what intention, appeares by the Queenes Carriage at his frustrate returne, as also by the confessions of divers of that desperate Guard. These violent assassinating courses attempted in *England* and *Scotland*, practised in *Ireland*, though they are not certain Evidences, are usuall signes of a Popish Designe, and Jesuiticall Councels.

After this attempt, (not through pretended feare, (for his Majesty adventured into the City the next day, with a small Guard, but through indignation at the disappointed mischiefe, and, (as the Lord *Digbie* saith) to keepe the Cavaliers from trampling and reproach,) the King removes from London, *cum tota sequala*, except some who were left to be Agents in City and Parliament for this great service, whom we could as well have spared.

And now the plot of raising an Army, long before contrived, being ready for the birth, *Juno Lucina fer opem*, let the Queene find a pretence to goe into Holland, (taking with her the Crowne Jewels, which were pawned or sold, not to gaine, but lose the Pearle of price) with the more freedome to negotiate forreign supplies of Money, Armes, Ammunition, and Commanders, whither likewise some other officious person, as *Jermine*, *Digbie*, &c. were before, by his Majesties warrant, dispatched, and to speake without flattery, she did speciall service, for which no doubt she shall have her Indulgences and Pardons free, as she hath occasion to use them.

In the meane while the King is going on pilgrimage in Devotion to this Romish Cause, and though continually petitioned for returne, and obtested by bleeding *Ireland*, makes little stay till he comes to *York*, where after the Courting of that Country and his many Protestations, (taking the Lords also in for security, *June* 15. 1642. whose honours were pawned for his Majesties intentions whereby it was thought the people were better prepared then indeed they were) he goes to *Hull*, and upon Sir *John Hothams* refusall takes occasion to raise a *Guard* for his person

parſon in a place, whoſe Loyalty was ſo much magnified, which by the helpe of the Commiſſion of *Array*, and forreign ſupplies, hath ingendred a plentifull iſſue of three or foure Armies.

But what is all this to the ſubverſion of the Proteſtant Religion, if there had bin any ſuch intention in raiſing the Army, the *Papiſts* whoſe ſpeciall intereſt it was, ſhould have bin taken in, who are by a Proclamation dated at *Yorke*, Auguſt 10. 1642. forbidden, not onely the Court, (a place ſo unfit for them, the Queene being now abſent) but any Office or ſervice in the Kings Army; and as if His Majeſty were ſo farre from expecting their *aſſiſtance*, that he feared their *vengeance*, in his inſtructions to the Commiſſioners of *Array*, Auguſt 29. 1642 dated at *Nottingham*, charge is given that Recuſants be diſarmed.

This cannot be denyed, but it may be *contradicted*, as it was by His Majeſty, in an anſwer to the Petition of the Recuſants of *Lancaſhire*, dated at *Cheſter*, September the 27. 1642. where they are not onely allowed, but (according to the known Law of the Land) required to provide ſufficient Armes, for themſelvs, their ſervants and tenants.

And whereas it may be ſaid the caſe was different in Auguſt, and September, its yeelded, His Majeſties *Caſe* was different; though his *Cauſe* the ſame: to have received them before others were ingaged had been to diſingage the *Proteſtants*, and interrupt the worke in its tender beginnings. And therefore it muſt be ſo timed that as many Proteſtants as could be deluded with pretences, might be drawne in and ingaged, beyond a retreat, before the aſſiſtance of the *Papiſts* was required.

Thus have you an account of thoſe grounds, *for which* thoſe Councels, Contrivances and diſguiſes, *by which* the main Army countenanced be the Kings favour and preſence, was raiſed, againſt the *Parliament*.

I have no mind to trace it over ſhooes though that innocent blood which hath bin ſpilt by it, neither is it to my preſent purpoſe to doe it. The indeavours to the ſame end in the *North*, by the Earle of *Newcaſtle* in *Wales*, and *Cornewall* by the Marq. of *Hertford*, and Sir *Ralph Hopton*, (Theſe latter grounded rather as I ſuppoſe upon the *Principles* of *Prerogative*

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then Popery) I purpoſely omit: onely let me take notice, that this worke of darkneſſe hath made the darke corners of the land its refuge, and received moſt aſſiſtance from places moſt void of the knowledge of God, which we are in a high degree to impute to the more then barbarous cruelty of the Prelats, not onely not providing, but preventing their ſupplies, and diſcouraging the Liberality and Piety of thoſe who indeavoured the propagation of the Goſpel, by diſappointing the intention of buying in Impropriations, and diſcountenancing Lectures.

Theſe Armies thus raiſed. and made up by Papiſts, prelats, Courtiers, ſuperſtitious Clergy-men, diſſolute Gentry, and a Herd of prophane ignorant people; what by treating and fighting, by falſe friends and bitter enemies (th ough the juſt hand of God upon this Nation, for their idolatry, and backſliding, bloud-ſhed and oppreſſion, and undervaluing the precious Goſpell of Jeſus Chriſt) have turned this Kingdome into a Field of bloud, and of the eſteem and envie of other Nations, have made it the pitty of our few friends, and the reproach of our adverſaries.

But why ſhould all this Calamity be reduced to his Majeſties Counſels and Courſes, hath not he offered Treaties of peace, as at *Nottingham*, and entertained them, as at *Oxford*.

I know there are many that afflict themſelves with the neglect of the offer from *Nottingham*, ſent from the deſolate Standard, and looke upon it as the loſſe of a happy opportunity. I deny not but his Majeſty, in that condition, not out of love to peace (an affection that could not well conſiſt with thoſe inceſſant endeavours to leavie warre) but feare leſt he might loſe that power he ſtrived to increaſe, might be for ſome time reall in that motion, but his inclinations to it were not ſo ſtrong as to revoke his Proclamation, (which meaſure not onely the Scots found, but the Iriſh Rebels likewiſe, now by authority derived from his Majeſty, called Catholique Subjects) or to reſiſt (as the report is) the ſuggeſtions of the Earle of Briſtoll, who deſired him to remember his promiſe to the Queene, and therefore not like to have been ſo conſtant, as to have produced a ſetled peace.

As for the other Treaties offered and entertained, as they were

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intended so they proved, accommodations for war, rather then peace, as that Overture before the Brainford businesse: And as for that treaty at Oxford, If the King had entertained the same disposition towards his Parliament in *England*, as he hath since expressed towards his late Rebels in *Ireland*, hee would not have been so scrupulous in all the passages of it, and so indulgent to the almost starved Rebels, by the manifold advantages of that Cessation, afterward to be examined.

It is true, there have been divers Overtures since, the most of them private, but we have lost by every bargain; among the rest the Queen was appointed and used as a most hopefull instrument of quenching the flames she had so diligently kindled and blown, and as I am too truly informed, favour offered to her faction by those who (though all this was come upon us) *ought not to have stretched out their hands to a strange God; shal not God search this out? Psa.*44. But what peace so long as, &c.

There were possibly some Lords and Gentlemen (in other respects) of worth, as *Hartford, Southhampton, Falkland*, and some others, (who finding things contrary to their expectation, and being wearied with the tediousnesse of this unnaturall war) that had and have reall inclinations to peace: but what doth this availe us, when his Majesty is wholly swayed by those Counsels which are as averse to peace, as to the Protestant Religion, and the Liberties of the Kingdom; so that there is little hope that the Armes taken up by the King should be willingly laid down, till the ends for which they were raised, the subduing the Parliament and Puritans, the subversion of Religion and Liberty, (which God prevent) be accomplished.

But I am not ignorant of the prejudice and unbeliefe that all which hath been or can be said in this businesse is like to meet with, so averse are men from looking upon this as a Quarrell of Religion, and from laying it to heart accordingly. I shall therefore take the boldnesse to produce yet some further Evidence, whereby it may appeare that the Interests of the King and Papists, as in all parts, so particularly in *Ireland*, are deeply and desperately involved.

First in generall, the Papists (who do not use to reckon with-

out their Hoſt) in all places interpret the Cauſe of the King againſt the Parliament to be their owne, and declare it not only in words, but in their perſonall aſſiſtance, and plentifull Contributions, as appears by the notice given to the Papiſts in Flanders, of the acceptable ſervice they ſhould doe to the Catholike Cauſe, by ſending money for the maintenance of the Army againſt the Parliament, witneſſed upon Oath. And though our ſelves who are moſt nearly concerned are ſo hard of beliefe in this Caſe, yet the neighbour Proteſtants, as of Zeland and Scotland do ſo ſtate it, as appeares by the Letter of ſolicitation for a ſeaſonable engagement in the behalf of the Engliſh Proteſtants, from Zeland to the Generall Aſſembly of Scotland, and by the Remonſtrance of the Aſſembly of Scotland, to the Convention of Eſtates there, and their anſwer thereunto, dated June 27. July 4. 1643.

But the fulleſt and ſaddeſt Evidence in this buſineſſe is to be drawn from the due examination, and conſideration of the Rebellion in Ireland, (for ſo it was once called) wherin there have periſhed neare two hundred thouſand ſoules, by the hands of thoſe wicked and deteſtable Rebels (as they are called by his Majeſty in his Declaration of April the 8. 1642.) ſo odious to God and all good men, with whom if his Majeſties Counſels prove confederate, I think it will be ſufficient to convince our moderate men, and awake them out of that Neutrality, which is as unprofitable as it is deteſtable, ſince it neither procures friends, nor reconciles enemies.

That the ground of that Rebellion was the advancement of the Catholike Cauſe, is profeſſedly declared by the Acts of the Generall Aſſembly of Rebels at Kilkenny, held 1642. which Acts were printed at London, March the ſixth 1643. in theſe words.

FOR the exaltation therefore of the Holy Romane Catholike Church, for the advancement of his Majeſties ſervice, and for the preſervation of the Lives, Eſtates and Liberties of his Majeſties true Subjects of this Kingdome, againſt the injuſtice, murthers, maſſacres, rapes, depredations, robberies, burnings, frequent breaches of Publike Faith and quarter, and deſtruction daily acted

Os durum!

acted and perpetrated upon his Majesties said Subjects, and advised, contrived, and daily executed by the malignant party, some of them managing the Government and affaires of Estate in Dublin, and some other parts of this Kingdome to his highnesse great disservice, and complying with their Confederates, the malignant party in England, and elsewhere, who as it is known to all the world, complot and practise to dishonour and destroy his Majestie, his Royall Consort, their Children, and Monarchicall Government, which is of most dangerous consequence, to all the Monarchies and Princes of Christendome. The said Assembly doth order and establish a Councell by the name of a Supreame Councell, of the confederate Catholiques of Ireland, &c.

You see how neare the *Exaltation of the holy Romane Catholique Church, and the advancement of his Majesties service,* stand together, and who are accounted his Majesties true Subjects, who Malignants. But all this is easily blasted with the Consideration that they are the Expressions of Rebels, pretending his Majesties name and service for their advantage; No, under favour, they are the expressions of his *Roman Catholique Subjects,* so stiled in the late *Cessation,* concluded in his Majesties name, and by his Majesties authority, September 15. 1643. and ranked equally with other his Majesties good Subjects, and therefore no reason to discountenance this Evidence, nor yet those of the like nature hereafter to be produced. However it aboundantly shewes the end for which it was mentioned, the proving that Rebellion to be a Quarrell of Religion.

Let us now trie what Evidence may be brought forth to prove that the Papists in *Ireland,* and the Armies in *England,* engaged against the Parliament, are doing the same work, and that there is a line of Communication betwixt their Counsells. To this purpose, let us consider a *Commission,* and a *Cessation,* to which whatsoever else is to be said in this matter may be reduced.

Common fame, none of the worst witnesses, hath brought to every mans eares the noyse of the Kings favouring the Irish *Massacre,* and that the Catholique Subjects there have called themselves the Queenes Army, and intimated themselves the

Kings, by saying they had good warrant in black and white for their proceedings, and crying out upon the English Parliament and Puritanes, as the Kings Enemies and theirs. It were well worth the knowing the truth of this so important businesse. Let us goe as neare it as the nature of a Mystery will admit.

And first let the Copy of the *Commission*, said to be given by the King to his Catholique Subjects of Ireland, be read and examined.

From our Camp at Newrie this fourth of November 1641.

Philem. Oneale.
Rorie Macguire.

To all Catholiques of the Romish Partie both English and Irish, within the Kingdome of Ireland, *we wish all Happinesse, Freedome of Conscience, and Victory over the English Hereticks, who have for a long time tyrannized over our bodies, and usurped by Extortion our Estates.*

BE it hereby made known unto you all our Friends and Countrey-men, that the Kings most excellent Majesty (for many great and urgent Causes him thereunto moving, reposing trust and confidence in our fidelities) hath signified unto us by his Commission under the great Seale of *Scotland*, bearing date at *Edingburgh* the first day of this instant October 1641. and also by Letters under his signe manuall, bearing date with the said Commission, of divers great and heinous affronts that the English Protestants, especially the Parliament there, have published against his Royall Prerogative, and also against our Catholique Friends within the Kingdom of *England*; The Copy of which Commission we have here sent unto you to be published with all speed in all parts of this Kingdome, that you may be assured of our sufficient warrant and authority herein.

THE

THE COMMISSION.

CHARLES *by the grace of God, King of England, Scotland, France, and Ireland, Defender of the faith, &c. To all our Catholike Subjects within Our Kingdome of Ireland, greeting. Know ye, that We for the safeguard and preservation of Our person, have been enforced to make Our abode and residence in our Kingdom of Scotland for a long season, occasioned by reason of the obstinate and disobedient carriage of Our Parliament in England against Vs, who have not onely presumed to take upon them the government and disposing of those Princely Rights and Prerogatives that have justly descended upon Vs from Our Predecessours, both Kings and Queens of the said Kingdome for many hundred yeares past, but also have possessed themselves of the whole strength of the said Kingdome, in appointing Governours, Commanders, and Officers, in all parts and places therein, at their own wils and pleasures, without Our consent, whereby we are deprived of Our Soveraignty, and left naked without defence. And forasmuch as We are (in Our selfe) very sensible, that these stormes blow aloft, and are very likely to be carried by the vehemency of the* [a] *Protestant Party into Our Kingdome of Ireland, and endanger Our Regall power and authority there also: Know yee therefore, that we reposing much care and trust in your duties and obedience, which we have for many years past found, Doe hereby give unto you full power and authority to assemble and meet together with all the speed and diligence that a businesse of so great a Consequence doth require, and to advise and consult together by sufficient and*

[a] *Puritan* in another copy.

discreet numbers, at all times, dayes, and places, which you shall in your judgements hold most convenient and materiall for the ordering, setling, and effecting of this Great work, (*mentioned and directed unto you in Our Letters*) *and to use all politick wayes and meanes possible to possesse your selves* (*for Our use and safety*) *of all the Forts, Castles, and places of strength and defence within the said Kingdom* (*except the Places, Persons, and Estates of Our loyall and loving Subjects the Scots*) *and also to arrest and seize the Goods, Estates, and Persons of all the English Protestants within the said Kingdom to Our use: And in your care and speedy performance of this Our will and pleasure We shall perceive your wonted duty and allegiance unto Vs, which We shall accept and reward in due time. Witnesse Our selfe at Edinburgh the first day of October, in the seventeenth yeare of Our Reigne.*

This Deponent maketh Oath, that about the middle of November last, living then in the Parish of Saint *Michans*, neare *Dublin*, being accompanied with one master *Stapleton* of *Dublin* aforesaid, Gentleman, they happened into the company of a Popish Priest, commonly called Father *Birne*, who being formerly acquainted with the said master *Stapleton*, desired to drink with him at a Tavern called the *Bull*, upon Merchants key in *Dublin*, where discoursing of the injuries and troubles of the times, the Priest answered, that the Irish (not enduring to have them called Rebels) had sufficient warrant for what they did, and stood strongly in defence of their actions; and presently to justifie his words, produced a writing, according to the tenour of the premises mentioned in this writing abovesaid; whereof the Deponent desired a Copy, and he willingly yeelded unto it, and thereupon he wrote this Copy out of his *literatim*, in the presence of the said master *Stapleton*, who is now living in *Dublin*.

This

This is the true copy of that Commission, with the annexed Warrant and Deposition (for I will conceale nothing in a busineſſe of this importance) as it came to my hands in a paper thus endorſed: *A copy of the forged Commiſſion in Ireland, publiſhed by thoſe trayterous Rebels, Sir* Philemy Oneale *Knight*, Rory Maguier *Eſquire, and others, with their lying perſwaſion to ſeduce and ſtirre up the whole Romiſh Party to Rebellion, wherein may be ſeene how heinouſly his Majeſty is abuſed, and the Parliament unjuſtly taxed by the Papiſts.*

This laſt clauſe I take for granted, but as for the reſt, give me leave to try whether the inſide or the outſide of my paper be the truer. And this I ſhall doe with all due reſpect both to the King and Parliament, that his Majeſty may ſee that there was ſome fire in the midſt of all the ſmoak, and that the jealouſies of his people, concerning the Iriſh buſineſſe, were not altogether groundleſſe; as alſo that the King may have a fit occaſion to abjure this Commiſſion, and cleare himſelfe of the aſperſions caſt upon him, with reſpect thereto, and chaſtiſe (as his Majeſties phraſe is) thoſe wicked fellows (but I crave mercy, they are not my fellows, they are owned Subjects, but I, and the reſt of the Parliaments friends proclaimed Rebels) And that the more full and particular ſatisfaction may be given (for diſcourſes and proteſtations will not be taken any longer for payment) I ſhall give all the Arguments I can to prove the reality of it.

Firſt therefore let us conſider the time (a materiall circumſtance) when this Commiſſion is dated, that is the firſt of October 1641. in one copy, and the fourth in another, (no great difference) the *Maſſacre* beginning the 23. of the ſame month, which was preſently after the Conferences at *White-hall* with the Lord *Muskerie* and his fellows, who returned into *Ireland* the ſame month his Majeſty went for *Scotland*, leaving the Lord *Dillon*, who was preſently after ſent with the Queenes Letters, requeſting or requiring his being made Counſellor of *Ireland*, to his Majeſty then at *Edinburgh*, where it is ſaid this Commiſſion was ſigned with the broad Seal of that Kingdome, being not then ſetled in the hands of any Officer who could be anſwerable for the uſe of it, but during the vacancy of the Chancellors

cellors place, intrusted with *Marquesse Hammilton*, and by him with one master *John Hammilton*, the Scribe to the Crosse Petitioners in *Scotland*, and sometimes under the care of master *Endimion Porter*; a very fit opportunity for such a clandestine transaction. And let it not be omitted, that presently after the date of this Commission, *Dillon*, *Butler*, and divers other Irish Commanders, of which the Court was then full, were dispatched for *Ireland* by his Majesties Licence, not without the just suspition of By-standers.

The Commission it selfe, for the grounds and language of it, is very suitable to other dispatches and writings under his Majesties name, expressing much bitternesse against the Parliament, and jealousie of the diminution of his Prerogative, which was alwayes his great feare. But I shall be unwilling to fetch the least proofe from the matter or stile of the Commission the Argument is not so beggarly as to necessitate a *Petitio Principii*.

Let us go on to examine the grounds, why such a thing should be forged, and why such a thing should be granted, and see which are the more probable.

I know no ground why such a Commission should be forged. It was not to make his Majesty odious, for in all their writings they expresse all tendernesse of his honour, and forwardnesse of their obedience, particularly in the forementioned Assembly at *Kilkenny*, where, next after the Article for the injoyment of all the Priviledges and Immunities of the Romane Church, as in the ninth yeare of *Henry* the third, the Oath of Allegiance to his Majesty is established, (its likely according to the agreement of the Reconciliation with a *Salvo* to the See of Rome) and their constant and generall professions of loyalty (now so well confirmed by his Majesties expressions to them, and their contributions to him) do clearly evince, that they had not so much ill will to the King, as to raise such a scandall of him. And more especially, though a Commission might do them some advantage, yet the forgery of one could not but be prejudiciall, it being a necessary ingagement of his Majesty in his owne justification, to have used the utmost of his skill and power against them,

as

as to have ſtaid with his Parliament, and prevented a war in *England*. But though a forged Commiſſion might be unprofitable, yet a reall one I wonder not ſhould be demanded, though a ſtranger to the *Myſtery* would wonder it ſhould be granted.

Firſt, that hereby the King, whom they knew in his own diſpoſition apt enough to ſtart from his Expreſſions upon an advantage, might be firmly bound to them and their proceedings, as alſo that the more backward Papiſts, who were more good natured then to rebell againſt a King whom they had found ſo propitious, and more wary, then by ſuch Rebellion to forfeit their Eſtates, which under him, with the advantage of their Religion, they doubted not to enjoy, might the more eaſily be brought in.

If it be objected, this might be done by a forged Commiſſion, I anſwer, not ſo well; Forgery is an unruly help, being often requited with the double hinderance of a diſcovery. Papiſts, though ſometimes they delude us, they deale freely, eſpecially in a common Catholique Cauſe, with one another. And what end ſuch fraud could have upon the Proteſtants, unleſſe a little to amaze them at firſt, & then exaſperate them, I cannot conceive. However it is, be aſſured that *Oneale* and *Mac-Carty* beare ſo high upon this Commiſſion, that they have offered Major *Monro*, and the Scots in *Vlſter*, an appeale to the King, which have the truer Commiſſion, and which are the better Subjects, and according to that determination to quit or hold their employment if the Scots would mutually promiſe the ſame.

But ſure, ſayes my honeſt Reader, who thinks other men meane as well as he, this cannot be. Why not? as well as that Commiſſion for the cutting thy throat at *London*, much after this tenour and paſſed in the ſame private manner. But how can it ſtand with his Majeſties Proteſtations againſt them, under the name of wicked and deteſtable Rebels; with his Declaration againſt any toleration of Religion there; or abolition of the Lawes in force againſt Recuſants, with his Proclamation of Rebellion againſt them, dated January, 1. 1641. directly oppoſite to this Commiſſion?.

It were heartily to be wiſhed, that his Majeſty had kept his

word as well with the Protestants as with the Popish Faction. There passed one Article in the Treaty of marriage with the Queen, which through the care of *Canterbury*, and the paines of *Windebank*, hath been better kept then any Protestant Protestation. The words of which Article are faithfully translated out of the French copy, to this effect: *The 27. Article is, That the King of Great Brittaine, having regard unto the prayer of the Lady, and to testifie his affection to her, shall grant unto his Catholique Subjects the security of their lives and goods, so that they shall not be troubled for making profession of the Catholique Religion, they rendring unto him that obedience and fidelity they owe unto him, to which they shall not be thought deficient for refusing to take any Oath, or doe any act contrary to their Religion.* But it is answered, It concernes his Majesty most to look to that, how his words and warrants agree: yet we will be so bold, in a Cause of so great consequence as the imminent danger of the Protestant Religion, as to examine some of his Actions, and see whether they have been more suitable to the Commission, or Proclamation.

The Proclamation it selfe though in its nature opposite, yet in its time and circumstances was too suitable to the Commission, being deferred from the latter end of October to the first of January, and then so sparingly printed, so warily published, as if it had been under the controll of some former Act whose leave must first be craved. But his Majesty hath reason to expresse violence against these his Catholike Subjects, or to chastise them at least, for they went beyond this Commission, though supposed reall; that gave but a Yard, they took an Ell: though they were allowed to seize the goods, estates, and persons of his Majesties Protestant Subjects, yet they were not allowed to cut their throats, (unlesse the private Letters concomitant can help out at such a pinch) and their very transgression in this matter might justly occasion and provoke the title of mercilesse wicked Rebels. But to return to Actions, the best Commentaries upon words; it is to be feared they will be found more agreeable to the Commission then the Proclamation, as may be discerned in the unanswered *Remonstrance of the rise and progresse*

of

of the Grand Rebellion in Ireland. For instance, What shall indifferent men think of his Majesties withdrawing himself from his Parliament, declared by the then reall, though now pretended Parliament, to be a great obstruction to the prosperity of the Irish undertakings? Of his raising war against his Subjects here, the greatest service that could be done to the pretended rebels there, being a diversion of that strength, and a distraction of those Counsels that should have suppressed them? Of his granting passes for notorious Papists, as *Butler*, the sons of the Lord *Nettersfield* and others, to go thither, for which see the Declaration of Parliament March. 16. 1641. and, if you will, the Answ March 19. The stopping of provisions going to the supply of the Army against them, taking away the horses prepared by the E. of *Leicester* for that service, as appears by his complaint in a printed letter to the Earl of *Northumberland*? Of the free accesse of those that have been active in that Design to his Majesties camp and Court? Of his putting in demurres to the Bill of pressing souldiers, and deniall to the sending ships for that service?

It must not be denied that his Majesty was earnest in pressing care of that businesse of Ireland upon the Houses, and passed some things to the advantage of it, and (in a message of the 8. of April 1642.) spared not to offer his going in person to *chastise* those wicked and detestable Rebels, with the renouncing of all other Ends, (but if his Majesty had continued in that angry minde, hee might with ease have chastised them, when they came over to him, as they have done since plentifully.) I wish I had many more such actions to repeat. But it must be considered, there was a Proclamation that required some countenance, and could not well have lesse then it had: but I forestall no mans judgement, but leave the impartiall reader to the weighing what hath been said, and what hath been produced upon Oath in the Declaration of the Commons, Iuly 25. 1643. And if the ballance be equall, I shall only cast in some scruples of the late Cessation, which, unlesse the beame be false, will make the Commission weigh down the Proclamation.

1. First the scruple of &c. in the nomination of the parties in this Treaty. Is his Majesties Title of Defender of the Faith

come to an intricate &c. Yes, and good reason, for the other party, with whom his Majesty treats upon equall terms, are content with an &c. and are called *His Romane Catholique Subjects now in armes*, &c. whereas it should have been added according to the Acts of *Kilkenny*, *for the Exaltation of the Holy Roman Catholique Church*.

2. The scruple of their sudden transformation from monstrous mercilesse *Rebells* into *Subjects* conjoyned with other his Majesties good Subjects. What shall the Subjects of *Scotland* thinke of this, who hardly obtained the like retractation when they defended the Protestant Religion, or the Parliament of *England*, and their Adherents, who cannot yet finde that favour. But yet, *Mopso Nisa datur, quid non speremus*, &c. His Majesty sure had thoughts of this dishonourable recantation, when hee was so loth to publish the Proclamation against them.

3. The third scruple is *Persecute*, for that is the word in the Irish coppy, not *prosecute*; A license granted to *Persecute!* Sure the Bishops had a finger in this Article, and that *Persecuted* Protestants should expect no protection from his Majesty, nor any of his forces, against the *Persecution* of the Papists, but rather have occasion to feare the joyning of the forces the King shall have interest in, in the *Persecution*, as is desired by the Catholiques, to whom no such trifle must be denied, is to me a sad story.

4. The fourth scruple, that these Catholique Subjects shall have liberty to send such Agents to his Majesty, as they shall thinke fit from time to time. Priests and Iesuites not excepted.

If the Scales be not yet turned, take the whole Cessation, and the thirty thousand eight hundred pound, and that will sure weigh it downe to the ground. But I have much adoe to leave the contemplation of this *Cessation*, Let us take a second view,

2. Of the time when it was granted, most seasonably when the Popish party was driven to great Extremities for want of victuals, and had been in greater, had not the Forces raised and payed by the Parliament been seduced into a disaffection to their service.

2. Of

2. Of the Grounds, all Acts of importance that are to passe the eye and censure of the world use to come armed against all Exceptions with a preamble, shewing the ground and necessity of them: How comes it to be here omitted, that we have neither reall nor * pretended causes and considerations, but a downright Cessation, or rather Accommodation, as Souldiers judge it. Was it such broadfaced iniquity, that no mask neither in *Oxford* nor *Dublin* would fit it? Was it neither for the preservation of the Protestant Religion, nor affection to the ancient and native Kingdom of *Scotland*, nor for the reconciling of the Distractions of the Kingdome of *England*: Since those dull contrivers could finde no matter for a foundation give us leave to supply. Seing the Catholike cause (which the King of *England* is induced to serve either nakedly, or cloathed with this pretence of upholding his Power and Prerogative, which is suggested to be invaded and endangered by the Puritans there) is now very much concerned in the due ordering of the affaires of *Great Brittain* and *Ireland*. And whereas the Irish Catholikes have given so good testimony of their approved zeal and cruelty in massacring near two hundred thousand Hereticks, and may hereafter do the like service in *England* and *Scotland*, if in this their present extremity they may be respited and relieved. And whereas it is of very great consequence that the Papists and all that will upon any pretence, or for any advantage, adhere to them in this Cause, be firmely united together against the Puritans and their adherents, whether in *England* or *Scotland*: It is concluded and accorded betwixt the two *Etcætera's*, that a Cessation of Armes, the like was never heard of, should bee agreed on, from whence the Catholike Cause and Party may expect these Advantages.

* This discovery was penned upon the sight of the naked Cessation, as it came from *Ireland* before the short covering of the *Grounds and Motives*, &c. which are not so considerable as to occasion any alteration unlesse of the word *pretended*.

1. Free importation of Armes, Ammunition, Victuals, and Provisions of all kinds, and free accesse of any of their Confederates from any part of the world.

2. Ready transportation into *England*, or other parts, of such supplies which shall be necessary for his Majesties service against the Puritans and Parliament there.

3. The strengthning the Popish party with the Union of the in-

indifferent Protestants, and consequently weakning and dividing the Adversary, upon whom the whole strength may bee now turned.

4. Either an advantage to ruine the Scottish Army in *Ulster*, if they refuse the Cessation, and stay, or if they withdraw, an opportunity to settle *Ireland*, and among *England* or *Scotland*, as occasion shall be.

5. That some usefull Prisoners (as the Earl of *Antrim* who was then in hold) might be released.

6. That there shall be a Reserve of Wood-Kernes, whom this Cessation shall not reach, who shall kill and spoil at their pleasure, those who may be presumed disaffected to the Catholike Cause.

And thus have I made bold to represent to the world this horrid gastly Monster of the *Irish massacre*, and (I hope more to the worlds benefit then my own content) raked in this sink of iniquity. The Evidence is furnished, Let the diligent impartiall Reader, and the Conscience of mankinde, make a judgement upon it.

But seeing the discovery and foresight of mischief is but half a wise mans work, (which now every body pretends to, and I for company) Let us study in a few words to declare the best Rules of prevention to this Inundation of Tyranny and Popery, which from the Romish Sea is like to overwhelm us; *The prudent man foresees the Plague and hides himself.*

Many rules both of Piety and Policy might be laid down upon the grounds of Scripture, Reason, and Experience. But since the most of them are so well summed up in that solemne League and Covenant agreed on and entred into by these two Nations of *England* and *Scotland*; I will not scatter them, but propound the deliberate Entrance into that Covenant, and the faithfull pursuance thereof to be the most Religious and reasonable way, to unite and strengthen the too much divided party of true Protestants against these Conspiracies discovered, which are likely yet further to enlarge their bounds.

There are some, it may be, who stand off for want of the Kings consent. We want not good authority, though such is our unhap-

unhappineſſe, that for the preſent, his concurrence is rather to be wiſhed then hoped. In the mean time let not the Truth and Goſpel of Chriſt be ſacrificed to the Counſels and Confederacies of evill and unreaſonable men. Eſpecially, when they who have a great ſhare in enacting and conſerving thoſe Lawes by which our Religion is confirmed, have engaged themſelves and their authority with us; Neither let us be ſtartled at the noiſe of a Proclamation, that turns Religion into *Treaſon*, and Union into *Sedition*. Proclamations are neither the Laws of *England*, nor yet of the *Medes* and *Perſians* which alter not, but may be retracted either with ſome difficulty, as that againſt *Scotland*, or more eaſe, as that concerning *Ireland*.

Others there are who are not ſtrangers to the preſent affaires, but there is ſomething that ſits nearer them then Religion or publike Liberty, which they are loath to adventure by ſuch an engagement in this declining State of the Parliament affaires, and therefore ſtudy an ungodly and unprofitable Neutrality. To theſe men I wiſh a ſound mind and a changed heart, *to ſeek firſt the Kingdome of God:* Let ſuch conſider, that if he who was the *Way*, the *Truth* and the *Life*, preſcribed the true way to life, they are in the falſe, his rule in ſuch caſes is, *He that ſaves ſhall loſe*. And let them know further, that they will one day have more need of protection from God, then his Cauſe hath now of theirs, when they ſhall (without repentance) receive this repulſe, *Goe to the gods whom yee have ſerved*.

Me think it ſhould not be in vain to ſpend a word or two upon that more temperate party of them, who are now unhappily engaged againſt the Parliament in this wretched Cauſe. Sure there are ſome to whom the Counſels of the *Digbies*, and the inſolent carriage of *Prince Rupert*, & his Harpyes, are little leſſe odious, then theſe courſes, which the two Houſes of Parliament are conſtrained to. There is yet place for Repentance (God ſend Grace:) And if the ſenſe of their own honour, which they take ſo much paines to bury in the ruines of their Countries Liberty, nor yet of the honour of God, which if not their intentions, yet certainly their Actions deſperately ſtrike at, in this apparent danger to Religion, yet let the conſiderarion of the iſſue of that

work

work they are about, supposing their prevailing (not so probable as they may conceive) a little move them. Will it not as much trouble them to see the Kingdome governed (as now one part of it is) by a Spanish Popish *Junto*, as by an English Protestant Parliament? To see their beloved moderation swallowed up in the violence of that desperate Iesuiticall party that rules at the Court, as in the supposed Severity of those Councels, Civill or Ecclesiasticall, that govern at the *City*. Let such men be assured that their Ends, unlesse such as are consistent with Tyranny and Popery, must give way to the predominant Interest, which will be found to be that of the Feminine Planet in the Issue, when they have served, they shall like useleſse Instruments be laid aside, and dis-regarded.

Certainly the intentions of those who are drawn in to this Popish confederacy are so different, that I am confident if they prevaile against us, their Quarrels will be as many and bitter against each other, as now against the Parliament. Vices are opposite and destructive, not only to vertue, but one to another. Me thinks these Gentlemen who pretend to justice, peace, moderation, and something of Religion, should think themselves but ill associated, in the midst of such prophane plundering companions to which they are not so much companions as subjects. Sure they cannot be well at ease to see the first fruits of this Irish Cessation presented to their union, but how then can they endure, when his Majesties Reregard of his Romane Catholique Subjects, shall be brought over with their hands full of the blood of more then 100000, offenceleſse Protestants, whom they have cruelly massacred? Sure the apprehensions of this cannot but shake their Prerogative faith, and make them apprehend themselves in more danger from their confederates, then their supposed Adversaries. If this labour to them be lost, I am sorry, but glad it was no more.

Let me speak to them who are counsellable, that is, those who in the truth and uprightnesse of their Hearts have entred into this Covenant and thereby engaged themselves to the preservation of true Religion and Liberty; such must labour for stedfastnesse in that Covenant, lest our medicine prove our poyson.

Let

Let none of us go about to deceive our ſelves with unprofitable Treaties, or hopes of a yet impoſſible Accommodation, but cheerfully and faithfully accompliſh a ſpeedie and firm Union with the Councels and ſtrength of Scotland (which will encourage not onely religious but wiſe men to joyn with us) it being beyond a reaſonable expectation that by our own ſtrength or wiſdom we ſhould extricate our ſelves from this growing calamity in which we are daily more and more involved. It now becomes every man to wind up his thoughts to a Chriſtian reſolution befitting the preſent neceſſities and Condition of the Church of God, and walk worthy of it, and let the Lord do what ſeemeth good unto him.

I might now make my ſelf a great deal of more work, and create ſome trouble to my Reader, if I ſhould after this ſatisfaction I have given to my own heart and the friends of this Cauſe of Religion, go about to ſatisfie the world, and anſwer their ſeverall quarrels with this undertaking, but I will be more mercifull to the Reader, and more juſt to my ſelf then to accuſe my ſelf by excuſes. Onely I will give you a taſte of that which I am like to have plenty.

The firſt Queſtion will be *Who is this?* I anſwer, it matters not who, but what. The next is a poſition, *Sure he was a mad-man thus to provoke Maieſty it ſelf, did he ever learn that verſe in* Homer.

Κρεῖσσον γὰρ Βασιλεῦς ὅτι χώσεται ἀνδρὶ Κερῆι.

Yes but he hath, and that in *Iob* too. In ſuch a cauſe as this, let me not I pray you accept any mans perſon, neither let me give flattering titles unto man. I hope to ſee the day when I ſhall be accounted a better ſubject to the King then he that accuſes me. In the meane time I am ſatisfied with being a good ſubject to the Kingdom, & no Traitor to the Church. If I have incurred any danger, it is to ſhew thee thine, if a good Proteſtant. *But there need not have been ſo much bitterneſſe uſed which often diſadvantages a good Cauſe?* It is the language of the times, and not mine. A filthy ulcer muſt have a ſharpe lance; the maſſacre of Ireland is a bitter cup. *Quis temperet invectivis? Here are many things produced in this Treatiſe that*

are but ſlender proofs? Then take them altogether. *Altogether are but a rapſidy ſcraped up out of the Parliament Declarations, and ſuch ſcandalous pamphlets, as Plain Engliſh, and the Engliſh Pope?* Truth is a common inheritance, and now ſo ſcarſe that I was glad to take it where I could find it. *Tuſh I can tell more of theſe affairs then this Diſcoverer?* Then tell them, or tell me, and I will. But *Mercurius Aulicus* will be ſure to meet with you? This is no time to be afraid of Court *Bull Beggers*, but if he meet with me he muſt go out of his way: I tell truth, he tels lies.

But I have now done, and it may be done that which hath provoked almoſt every body, but my own conſcience, which witneſſes with me that I have not written any willing or negligent falſhood, nor (to my beſt underſtanding) any unſeaſonable or unneceſſary truth. There is no man but will ſtand in need of ſome charity, I ſhall find it from them that have it; from thoſe that have it not, I will not expect it. There are other *Myſteries* in this world of *Iniquitie*, carried on by them who under the pretence of Service do the greateſt diſ-ſervice and diſhonour to the Cauſe of Religion and Liberty, which muſt either be amended or not concealed: let other men do their ſhare, as I have done mine, and the world will certainly be either honeſter or wiſer.

This Diſcourſe cannot be better concluded then with that which is the earneſt and conſtant requeſt of the Author to the Lord God of Hoſts, the God of Iſrael, that ſeeing wiſdom and might are his, he would vouchſafe wiſdom to the Councellors, courage and conſtancy to the Souldiers, willingneſſe to the people, and faithfulnes to all thoſe that have or ſhall engage themſelves in this great Cauſe ſo infinitely valuable beyond the eſtates and lives of all that undertake it. To him be glory, and peace upon Iſrael.

FINIS.

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